

February  
1947

SCORE AND SEVEN YEARS  
OUR FATHERS BROUGHT FORTH  
ON THIS CONTINENT A NEW NATION  
CONCEIVED IN LIBERTY AND DEDICA-  
TED TO THE PROPOSITION THAT ALL  
MEN ARE CREATED EQUAL.

NOW WE ARE ENGAGED IN A GREAT  
CIVIL WAR. WHETHER THAT  
NATION WHICH WAS SO CON-  
CEIVED IN LIBERTY AND DEDICATED  
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## CHILDREN'S FRIEND FEATURES OF INTEREST TO THE SUNDAY SCHOOLS

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# THE INSTRUCTOR

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Official Organ of the Sunday Schools of The Church of Jesus Christ of Latter-day Saints  
Devoted to the Study of What to Teach and How to Teach  
according to the Restored Gospel

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Editors: President George Albert Smith, Milton Bennion; Manager: Richard E. Folland

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## *Religion and Civil Government*

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MILTON BENNION

“WE believe that governments were instituted of God for the benefit of man; and that he holds men accountable for their acts in relation to them, both in making laws and administering them, for the good and safety of society.” (Doc. & Cov. 134:1.)

Differences in the characters and dispositions of individuals, nations and races is such that civil government is an essential means of averting anarchy. Within the confines of individual states generally orderly society is maintained by enactment and enforcement of laws and by court decisions based upon the common law.

The same result has been obtained by federation of states, and in some measure by a commonwealth of nations such as that of the British. This, however, is based largely upon community of political traditions, racial ties, and common ideals of conduct and Christian brotherhood. While some progress has been made in modern times in developing a code of international law these laws have by some powerful nations been set aside with impunity. This among other causes has re-

sulted in world anarchy with all its terrible consequences. This situation has a tendency to encourage widespread disregard of domestic laws now manifest in increase in crime and delinquency, which is by no means confined to juveniles.

Shortly after the American Revolution the thirteen independent and sovereign states were rapidly drifting toward anarchy in so far as interstate relations were concerned. It was because of this condition that strenuous and persistent efforts were made to check this tendency by formation of a federal government with power to enact and enforce laws necessary to maintain peace and some degree of co-operation between states. After a prolonged period of what seemed like futile discussion of points of disagreement, a draft of the federal constitution was approved and submitted to the states. This was accomplished under the wise and firm leadership of Washington supported by such able political leaders as Hamilton and Madison.

There were powerful groups, liquor dealers especially, who defied the authority of the new government. Had it not been for the courage and fidelity of President Washington in enforcing the laws, some historians doubt that the federal constitution could have survived. Critics of this experiment in government, among them a prominent English writer, pronounced it one of the most visionary notions ever conceived; one surely doomed to failure because of clashing interests between states, distrust of each other, and diverse habits and manners. Yet with the exception of the period of the Civil War peace between states has been maintained for more than 150 years; this through substitution of law for force. The one exception had to do with an attempt to annul the constitution and federal laws by force, resulting in terrible cost to the nation in human lives and suffering. The part taken by

Lincoln in saving the constitution, restoring the rule by law, and abolishing chattel slavery won for him the admiration of leaders of progressive thought everywhere.

Both Washington and Lincoln trusted in God for wisdom to direct them in the performance of their public duties. Washington was what would now be called an orthodox church member. Lincoln was not permanently affiliated with any church, and was on that account denounced by his political enemies as an infidel; nevertheless he was profoundly religious in that he constantly sought divine guidance, was sincerely and firmly devoted to truth, justice, mercy and the equal rights of all men. He had great sympathy for the oppressed and the bereaved and compassion for erring youth. During the last few years of his life he was severely criticised by many of his political associates because they thought he was too ready to forgive and restore to citizenship the recently subdued enemies of the Republic. It is because of these Christian virtues that he has since become a favorite subject for character study in the public schools of the nation.

In civil administration today, whether it be local, national or international, what is most needed is honesty, understanding of and sympathy for fellowmen, and unselfish interest in the well-being of all mankind. These qualities of character are in line with the second great commandment of Judaism and Christianity, and with what must be implied in any enlightened conception of love of God, irrespective of other differences in the creeds of the so-called civilized world.

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## *Our Cover Picture*

is from Harold H. Lambert Studios  
in Philadelphia.

# *How Our Pioneers Helped to Add New Stars to Our Flag*

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HOWARD R. DRIGGS

## II. BACKGROUND TRAINING FOR NATION BUILDING

**F**IRST leaders of the Latter-day Saints, as well as the rank and file of the early membership of that faith, grew up literally in the truly American way of life. Ours was a new nation, struggling to find its feet, when most of these men and women were born. From childhood on through youth, they heard from participants the story of the War for Freedom, and of the framing of our Constitution.

More than this, their parents or grandparents had taken many of them into frontier realms. They had watched, for example, the process of carving such states as Ohio out of virgin territory. American political life was close to them; it was part of their home and community life. They learned self-government as did Abraham Lincoln round the firesides, and the shops and stores, as well as through the campaigns waged for election of candidates by the different parties.

It was not a theoretical but a practical training in our plan of self-government. When persecution struck at their basic rights as free-men, these Latter-day Saint leaders knew how to defend themselves un-

der the law. Repeatedly the Prophet was haled before the court; but just as often was he freed of charges trumped up by his foes. American sense of justice and fair play in the main prevailed. It was only when the law was flouted and outlawry had the upper hand, that serious wrong, and in the end martyrdom, came to this great leader.

Through the years of testing struggle one thing was happening steadily. Our people were being thoroughly trained in the basic principles of liberty. Years in Ohio and in Missouri, though filled with bitter, tragic persecution, were at least rich in the ultimate outcome. Those who stood firm in the faith came through the storm and stress of the conflict stalwart defenders of their religion; and stanch Americans in spirit and in a working knowledge of our civil liberties. This serious schooling prepared them for their further great work in helping to shape and build truly American communities and states over our vast western realm.

Another vital thing that gave them guidance and inspiration in this nation-building service was di-

vine revelation. Within the Book of Mormon were words of promise and warning that our nation would remain a land of freedom so long as it kept in the path of righteousness. Prophets on the American continent long before our day had impressed and impressed that thought. More than this, within that sacred book were repeated examples of happiness and prosperity that came as a reward of righteous living; and other examples of distress and destruction that lay in store for those who failed to keep the commandments of God.

Added to these concretely illustrated teachings were revelations given to our Prophet Joseph Smith. Through him specific directions were laid down for building the City of Zion; a pattern which has in large part been followed in the founding of Latter-day Saint cities through the years.

A forward-looking plan it was and is. Among other things it provided for a community where its people might "enjoy the advantages of schools, public lectures and meetings." Farm folk in this plan were not isolated, but they would share with merchant and banker, artist and tradesman, in the privileges of society, "which has been and always will be, the great educator of the human race." To this end a city was laid out, providing for all a community life with its schools and churches—and with a lot and separate home to be enjoyed and beautified by each family. Further, the land immediately surrounding the

city was to be divided fairly among the tillers of the soil. Referring to the first such city planned for Jackson County, Missouri, the Prophet said, "When this square is thus laid off and supplied, lay off another in the same way, and fill up the world in these last days, and let every man live in the city, for this in the city of Zion."

Here was an inspired plan of action, at once definite and far-reaching. A startling one it was to the Missourians of those days, who dwelt largely along the streams and in the woodlands on their plantations. Missouri, as most will remember, had been admitted as a slave state in 1820, eleven years before the Latter-day Saints came there intent on founding their city of Zion near the frontier town of Independence.

Naturally between these widely different classes of folk came clashes. Space does not permit here detailing the various elements that contributed to the outlawry that followed. A majority of the varied frontier folk would have no "city of Zion" built in their midst. The Saints were mobbed and driven from their lands and homes in Jackson County.

Yet they persisted in their attempts to help develop the inhospitable state. To the north they journeyed and established Far West. It too was laid out on the open prairie on the square with the compass. A temple lot was set aside, together with other lots for schools and public buildings. Hardly had this new town got started until mobs again attacked the people — this time

backed by a governor who had been elected with a mandate to expel the Mormons from Missouri.

Their leaders were arrested, and condemned to death. Then General Doniphan, in the spirit of a true American, rose to their defense. The mob dared not carry through its murderous plot; but it did throw the Prophet and others into jails, and held them there for months. Finally, not knowing what else to do, the officers permitted the escape of the Prophet and his brother Hyrum. Missouri had prevented the development of cities of Zion in the state; the Saints must carry forward elsewhere on free soil.

Illinois became for a time a haven for the oppressed people. Again with vision and characteristic energy, the Latter-day Saints began their building. This time it was Nauvoo the Beautiful that rose on the Mississippi River. Within three or four years this city of Zion—laid out in general accordance with the pattern first given in Missouri—had become the largest city in Illinois. It was here that these God-fearing people had a more extended opportunity to demonstrate what kind of community they desired.

Nauvoo became during its few active years a city of splendid character. Joseph Smith, as its first mayor, led in setting its high standards of law and order and civic cleanliness and righteousness. Saloons and other evil resorts were not tolerated; the Sabbath Day was respected. Industry, thrift, cooperation were encouraged.

The outstanding success that came to this beautiful city on the "Father of Waters" brought leaders from afar to learn of the secret of its growth and well-being. One of the eminent visitors, Josiah Quincy, then mayor of Boston, has left written record in his book, *Figures of the Past*, of his admiration for Nauvoo as a well-governed city and for Joseph Smith, its founder and leader.

Within the remarkable progress of Nauvoo, strangely, was something that in great measure occasioned its downfall. Jealousy, fanned by intolerance, brought serious troubles on the Saints. Mob violence became rampant. The Prophet and his devoted brother Hyrum were cruelly slain by their enemies; and his faithful followers were finally driven from the state they had tried to help develop into one of high American character.

Again the Latter-day Saints were homeless. Yet, as they faced a wilderness, they were sustained not alone by their unswerving faith in God; but also by their dauntless American spirit. Forth they went to give their best to the carving of other new states out of a great untamed realm; and building therein other cities of Zion dedicated to orderly freedom and righteousness.

For those who would study further the theme of this article, the following books are recommended:

*Essentials in Church History*, by Joseph Fielding Smith. An authoritative overview of the story of our Church.

—more on page 99



# Orson Pratt — *A Biographical Study*

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T. EDGAR LYON



ORSON PRATT

## II. ORSON PRATT BECOMES A MORMON

WHEN Orson Pratt left the shelter of his parents' home to become a hired laborer he was only ten and a half years of age. The character training which had been given to him in the rural schools he attended and especially that received at home prior to this time must have been most effective. His parents, in common with great numbers of American pioneers, had never affiliated themselves with any of the religious sects of the day, although they attended religious services and revival meetings from time to time. They were, however, devout people, believing in the atonement of Jesus and the divinity of the Bible. Their

children relate that the earliest recollections they had of their home were the Bible stories that their mother told them. She taught each one of them to read when they were about six years of age and the Bible was their reading text and their story book. The principles of Christian conduct were taught in their home and every one of the children developed an abiding faith in the saving graces of the gospel and a firm conviction that the Bible contained the word of God. Parley Pratt wrote that his parents taught their children "every principle of integrity, honesty, honor and virtue."

In 1858, looking back over the early years of his life that he had spent under the parental roof, Orson Pratt wrote:

While blessed with the privilege of living at home, we were taught diligently in every principle of morality and honesty; for although my parents had no faith in the modern sectarian principles of Christianity, yet they looked upon the history of ancient Christianity, as recorded in the Bible, as something most sacred and worth possessing. These Bible doctrines, they diligently instilled into the minds of their children, so far as they understood them; and often expressed themselves as desirous of belonging to the Church of Christ, if it could be found.<sup>1</sup>

In spite of the fact that Orson lived away from his parents throughout the dangerous age of the 'teens, his early training was so impressive that he avoided the pitfalls and sins so common to youth. He was serious by nature, and often attended the religious services of the Baptists, Methodists, Presbyterians and Congregationalists, yet never took any steps to formally join any of these religious bodies, although often urged to do so. He continued to read his Bible with a studious attitude after he left home and attributed his failure to have joined any of the contemporary Christian sects to the fact that none of them conformed in either doctrine or organization to the Primitive Church

he read of in the Bible. Describing these years he wrote:

From the age of ten to nineteen I saw much of the world, and was tossed about without any permanent abiding place; but through the grace of God, I was kept from many of the evils to which young people are exposed. The early impression of morality and religion instilled into my mind by my parents always remained with me; and I often felt a great desire to be prepared for a future state; but never commenced, in real earnest, to seek after the Lord, until the autumn of 1829.<sup>2</sup>

While attending the "academy" during the winter of 1829-1830 Orson first became seriously interested in the need for organized religion in his life. During the summer of 1830, while laboring for Mr. Lords at Canaan, New York, this feeling grew stronger. He described this awakening of a religious need in these words:

I was so earnest and intent upon the subject of seeking the Lord when I was about eighteen years of age, and from that time until I was nineteen, when I heard this gospel and received it, that I did not give myself the necessary time to rest. Engaged in farming and laboring, too, by the month, I took the privilege, while others had retired to rest, to go out in the fields and wildernesses and there plead with the Lord, hour after hour, that he would show

<sup>1</sup>Deseret News, VIII, p. 62

<sup>2</sup>Deseret News, VIII, p. 62

me what to do—that he would teach me the way of life and inform and instruct my understanding. It is true that I had attended, as many others had done, various meetings of religious societies; I had attended the Methodists; I had been to the Baptists and visited the Presbyterian meetings. I had heard their doctrines and had been earnestly urged by many to unite myself with them as a member of their churches, but something whispered not to do so; I remained therefore apart from all of them; praying continually in my heart that the Lord would show me the right way.<sup>8</sup>

During the year in which Orson was having this experience of spiritual unrest, his brother Parley out in the wilderness country of Ohio was also developing a new interest in religion. In 1825 he had joined the Baptist church and in the autumn of 1826, had gone about thirty-five miles west of Cleveland, Ohio, into the forest country of the Western Reserve, purchased some land and erected a log cabin. In 1827 he returned to Canaan, married his childhood sweetheart and took her with him to the West. He was succeeding very well with his pioneering venture when, in the spring of 1829, a preacher with a strange doctrine visited his neighborhood. This man was Sidney Rigdon, who had formerly been a Baptist preacher but had recently deserted that denomination and joined the movement headed by Alexander Campbell and

Walter Scott. These men were teaching that the Christian sects of the day were all man-made and lacking in both correct doctrine and proper authority and were anticipating a restoration of the gospel. Sidney Rigdon converted Parley P. Pratt and made him a local preacher in this organization which they called the Reformed Baptists, but which was commonly called the Campbellite church. Almost immediately the great eloquence and forceful use of the scriptures that were so characteristic of Parley commenced to manifest themselves. At every opportunity he left his farm to preach the doctrines of faith in God, repentance from sin, baptism by immersion for the gift of the Holy Ghost and a hoped-for restoration of the other principles and authority which Christianity had originally possessed.

The success he attained in this work is shown by the fact that during the summer of 1830 he was called to become a professional worker in the Campbellite cause. In August he sold his farm and with his wife started for the eastern portion of the country to engage full time in promoting this new Church. So zealous for this cause was he that he stated he ". . . could no longer be contented to dwell in quiet and retirement on my farm, while I had light to impart to mankind . . ." While traveling toward Albany on a canal boat one day about the middle of August, he felt impressed to commence his missionary activities and left the boat, at Newark, New

<sup>8</sup>Deseret News, IX, 153-154

York, instructing his wife to continue on to her folks' home and he would follow when he had preached according to the promptings of the Spirit. The very first day of this missionary activity he heard of the Book of Mormon. The next day he read most of it and soon walked thirty miles to Palmyra where he met Hyrum Smith. He soon finished reading the book and Hyrum instructed him about the restoration of the gospel. This was the very thing he had been longing for and which he had been preaching would occur. About September 1st he was baptized and confirmed by Hyrum Smith and a few days later ordained an elder and sent on a mission, now strengthened by the Holy Ghost and the Priesthood of God, and thrilled with the story of the Restoration.

In his enthusiasm the first thing he did was go directly to Canaan, New York, where his wife was awaiting him, as well as his parents and other members of the family. He and his companion immediately sought out Orson and made him acquainted with this vital message. This was the summer during which Orson had been struggling to find true religion and it did not take Parley long to convince him that it was the hand of the Lord that had been preparing him for the very message he had brought. On his nineteenth birthday—September 19, 1830—he was baptized by his brother Parley. Orson declared:

I heard their doctrine (i.e., the doctrine of Parley and his missionary companion) and believed

it to be the ancient gospel, and as soon as the sound penetrated my ears, I knew that if the Bible was true, their doctrine was true.\*

Although Orson said very little about his association with other religious bodies in the years before he joined the Church, he must have made a rather thorough study of their teachings. This fact is verified by the great familiarity with their doctrines that he manifested almost immediately after his conversion in disputing with them. As was the case with Parley, Orson was able to explain and defend the newly restored gospel almost from the moment of conversion because of his independent study of the Bible and the enlightenment of the Holy Ghost. In addition to his biblical knowledge, his mind possessed the faculty of learning rapidly and thinking analytically. He had not, however, up to this time shown any qualities of leadership, but had been content to serve as a farm laborer.

As soon as Orson was baptized he received a strong desire to visit the Prophet Joseph Smith who was then residing in Fayette, New York. He was under contract to remain until the harvest was completed, but about the end of September he was able to complete his work and set out at once on a journey of more than two hundred miles in the rain, mud, sleet, frost and wind to meet his Prophet. His conversion, followed by this visit with Joseph Smith, was the turning point of his

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\*Deseret News op.cit. 154-155

# My Journal

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GEORGE A. SMITH



GEORGE A. SMITH

1837

General David R. Aitchison marched two hundred militia from the counties of Clay and Ray into Daviess County and the mob amounting to 350 disbanded. I was arrested by a constable (who could not read his writ) and a posse of forty men and taken before a court of three magistrates. The court was held near Gen. Aitchison's camp at Netherton Springs; about 300 of the mob were present, besides the 200 militia. At the camp I found my fellow-prisoners to be Alanson Ripley, Lyman Wight, Vinson Knight, S. B. Stoddard, Alanson Brown and [ ]. Adam Black, Esq. testified against us, he being the only witness. His testimony, in addition to being false, could not have stood a cross examination before any in-

telligent court, as he clearly contradicted himself. We were detained two days and subjected to many insults; for it seemed to be the studied design of both mob and militia to annoy us with threats. Alanson Brown had put a large stone in his pocket. He said to me, 'I never expect to see my wife and children again; we shall all be murdered. I will take the life of one of the mob with this stone when they attempt to kill me.' And had it not been for the stern vigilance of Generals Aitchison and Donophan probably none of us would have left the ground alive, as the court was held in a camp. I carried a tin cup to drink with; some of the officers borrowed and kept it from me. We were bound over in one thousand

dollar bonds on a charge of misdemeanor. Jonathan Hoops became my security. When we were dismissed we demanded of the magistrates writs for thirty of the leaders of the mob in Daviess County, which we were preemptorily refused, the magistrates being members of the mob themselves. Many times during our detention infuriated men came up to us and holding their knives in their hands, with their thumbs upon the blades said, 'Damn you, I am going to put that into you so far;' others presenting their pistols said, 'This is loaded on purpose to kill a damned Mormon.' Notwithstanding the continued remonstrances of Gen. Aitchison, these threats were repeated over and over again, and from my remembrance of a Missouri court of justice, I could compare it to nothing short of a band of demons. A man named Rigs requested me in rather an insulting manner to reveal to him the secrets of the Danites. I told him if he was willing to go through the passes and ceremonies I would put him through them in due form, to which he consented. I then split a stick and put it upon his nose and told him to get upon his knees and I would put him through the signs. He did so to the great merriment of his comrades, but before I had time to fully confer the degrees upon him, one of his friends said, 'You are a damned fool to let that God-damned Mormon impose on you in that way.' He turned round and discovered all his comrades laughing at him; he got up and said to me, 'What will you take,

sir, for enough off your tongue to make the devil a pair of breeches with?' I replied, 'I have none to spare for that purpose, sir.' The mob afterwards called him a Danite.

The mob made a proposition to us to buy our improvements, or sell us theirs. We acceded to their proposition to buy theirs, and on the 26th day of September the High Council appointed Don Carlos Smith, Lorenzo D. Barnes, Harrison Sagers and myself to go on a mission south and east to raise men and means to complete the arrangement with the mob. Sister Eliza Snow made me a pair of pants to go with and Brother Alanson Ripley pulled the shoes off his feet and gave them to me to fit me out for my mission. Brother William Earl took us in his lumber wagon, about 70 miles to Richmond Landing. We stopped at Far West and Joseph sanctioned our mission and helped us. I suffered much in riding as I had a large blood boil on my seat. While waiting at Richmond Landing several days for a boat we stopped with Brother Hess. David Whitmer, who had lately apostatized, came to Pomeroy's warehouse for a load of goods which were heavy and we helped him load. When he started his wheels got fast in the sand and we helped him out; he thanked us and said 'Success to you, boys.'

Sunday, Sept. 30. We went on board the Kansas steamer, taking a deck passage at \$4, and helped to wood. We soon found that the cabin contained a big swarm of mobocrats.

Major General Samuel Lucas, Brigadier General Moses Wilson of Jackson County notoriety, and Colonel Thompson from the Platte country were the most prominent among them. General D. R. Aitchison of Clay County was also on board. These military chieftains were summoned by Governor Boggs to attend a court martial to be held at Columbia for the trial of Major General Powell, who was charged with having been drunk on parade. The boat stopped at DeWitt where we found about seventy Saints surrounded by a mob of 200 men, who threatened their extermination the next day. Colonel George M. Hinkle was evidently very much alarmed at our arrival supposing we were a detachment of the mob; but he bristled up courage to make a speech to the military officers, in which he declared his intention in a trembling tone to defend DeWitt to the last. We were without arms, and there was not a supply for the brethren on the ground, or we would have stayed with them and aided them. Immediately after leaving De Witt most of the passengers assembled on the hurricane deck, and General Moses Wilson entertained them by a narration of the cruelties he had inflicted upon the Mormons in Jackson County. He swore the damned Mormons would fight except when outnumbered by five to one. He was in favor of killing the men, seizing the property and sporting with the women. Don Carlos told him no gentleman would talk so, and exposed to the crowd the gen-

eral's meanness. I saw General Wilson put his hand on a pistol under the skirt of his coat and as he stood a little forward of the wheel-house, I was determined if he attempted to draw the pistol, to knock him into the river under the wheel. After some time the conversation ended by General Aitchison exclaiming, 'I'll be God-damned if Smith ain't right,' when General Wilson retired crest-fallen, which turned the majority of the passengers in our favor. There was a gentleman present from Baltimore, Maryland. He said, 'He never was among such a pack of damned savages before; that he had passed through Far West and saw nothing among the Mormons but good order. Then drawing his pistols, he discharged them, and reloading, he said, 'If God spares my life till I get out of Upper Missouri, I will never be found associating with such devils again.' Brothers Carlos and Barnes preached on the boat. It was with great difficulty we could get provisions to eat. On one occasion we bought some ears of corn, and grated it into meal; hired it baked, without sifting, which when done contained whole grains of corn and enough silk in proportion, as they put hair in plaster; but extreme hunger made it palatable. At St. Louis we re-shipped on board the steamer 'Rienza.' We arrived in the evening at Birds Point. Soon after landing I took the ague and shook for about three hours. We retired into the cane brake, the brethren

laid hands on me and I soon recovered.

The Ohio River was low and we could not get a boat to take us up, so we started on foot, but in about a mile and a half's distance our road came to an end, and there lay a barrel of whisky which somebody had probably stolen from a boat and hid in the cane brake. We stopped and our ten fellow-passengers drank deeply and filled their canteens. We followed the river without any road, to Trinity, where we hired a man to ferry us over to the Kentucky shore. We traveled about 25 miles passing but one house. We stopped at a small log cabin and asked to stay all night, for we were all very tired, having walked about 30 miles. The lady told us we could stay, but she had nothing for us to eat. Her husband had gone after the cattle on purpose to get one to kill. She made us some corn bread from pounded meal. At 10 o'clock at night he came in, and said he was mighty sorry he had nothing better for us to eat, but if any of us would butcher we could have plenty of beef. We were all so tired, we concluded to defer it until morning. As soon as daylight appeared we were on hand to secure our breakfast, but the cattle, as if apprehending our design, had broken out of the yard and fled, and we had to walk 12 miles to the next house to breakfast, the people having luckily killed a deer and brought it in a few moments before our arrival. We traveled through the State of Kentucky, visiting Paduca Oct. 11, and

the scattered branches in the County of Calloway, and throughout the western and middle part of Tennessee. Elders Barnes and Sagers left us and passed up the Ohio River. Soon afterwards Elder Julian Moses separated from us. Brother Don Carlos and myself commenced preaching in a small branch of the Church in Calloway County, whereupon John McCartney, a Campbellite preacher, who had publicly sworn to kill the first Mormon Elder who should have the impudence to preach in that neighborhood again, raised a mob of about twenty and surrounded the house of Selah Parker, in the night while we slept. The family were much terrified. We told them to be quiet and prepared ourselves to defend the door. The mob tried the door, threatened and then consulted, then tried again, and then consulted. They had heard enough to know we were awake, and they concluded to retire without further molesting us. Brother Don Carlos and myself succeeded in making an arrangement to bring several thousand dollars into requisition the following spring to aid our brethren in filling their contracts with the Daviess County mobbers. Many of the Saints in Tennessee said they would make every effort to be on hand with their means, some in the fall and others in the spring.

The Spirit manifested to us that we ought to return home, and that there was trouble in Missouri, and having performed our mission. Bro. Samuel West of Eagle Creek let us



have \$28 to bear our expenses. We started home.

Mr. Fitch and a party of men came to mob us at a meeting near Wyatt's mills, but by the blessing of the Lord we were delivered from them. In the region of Blood River, Kentucky, as we were traveling on foot we called at a large hewed log house and they asked us to stop and get breakfast. They made us welcome and treated us very kindly. Four large girls, whose hair was about a yard long and apparently had never been combed, commenced a contention with the pigs, geese, chickens and ducks which inhabited the mansion in common with them, for room enough round the fire to enable them to do the cooking. They succeeded after a long time, in setting a table and placing thereon a pot pie made of chicken and boiled dumplings, and some beef and hot biscuits. Mr. Drown, our host, took a seat beside us. He had a large wen, which covered his ear, and which he had carefully covered with a cap made to fit it. My plate was instantly loaded with an ample supply of the dumplings. The first mouthful, I came in contact with a hair which took nearly the length of my arm to extract from my mouth. After four unsuccessful attempts at the dumpling I abandoned that branch of the business and attempted the chicken, but with no better success. I then concluded to try a piece of beefsteak. The first bite I fancied I cracked lice. The whole contents of my stomach were in my mouth. I looked round for

relief and caught sight of the old man's wen, from which his extreme modesty had caused him to remove his cap when he sat down to the table. I fled for the bushes and was attacked with a severe diarrhea from which I did not recover for several days. Don Carlos turned up the white of his eyes and stowed away a large quantity of dumpling, steak, etc., and when he came out said to me, 'Your stomach's not so strong as mine.'

We traveled on foot to Columbus, Hickman County, Kentucky, and were here detained nine days waiting for a boat. We stopped at the hotel of Captain Robinson, expecting a boat every hour. The captain was very anxious I should stop with him all winter and offered me \$35 a month and board to keep school. There were 1300 Cherokee Indians crossing the river here on their way to Arkansas. We preached the Gospel to many of them, but those who could speak English had been strongly prejudiced against us.

When Capt. Robinson found he could not induce me to stay with him, he wanted I should go with him to Clinton, to visit his daughter, whose husband had been killed in a duel, and had willed her his estate valued at \$200,000. He said she was 19 years old, and very handsome, and if any of the gentlemen of the country married her they would waste her estate, but if I would only stay with him through the winter, he would give me \$35

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# *Journal of a Pioneer*

NELSON WHEELER WHIPPLE



NELSON WHEELER WHIPPLE

## IV. HOW I CROSSED THE PLAINS IN 1846-47

HAVING looked around a day or two I saw no kind of chance to get any kind of provisions. I thought to go back to Missouri and trade off a few things that we had brought from Nauvoo, such as a few choice books that I had brought out of the many, but the question was what to do for my wife while I was gone.

I found a Brother Knapp who had a good yoke of oxen and wagon and wanted to go down to Missouri but was unwell and did not want to go alone. So I went with him, traded for some meal, and some bacon which was enough to last us a long time. We returned in eight days.

When I was within half mile of home I ran into a slough of mud and had to leave my load till morning when I went and dug out my

wagon with a hoe in the rain and again took cold. The inflammation again set in in my side and became very severe. I was then about two weeks more confined to the shanty and got so bad that I could scarcely move or be moved. They tried all the time to do something that would relieve me of the pain but without effect until Father Williams thought to try steaming me.

He sat one day looking at me very earnest for a long time and then got up and went out and came back shortly with some small basswood blocks which he put into a kettle and boiled for half an hour and took two and put to my side until they were partly cool, and he then put them in the kettle and took out some hot ones and so changed them a few times in the course of an hour

or two. It almost relieved me so that I got up and went out. This I considered a speedy cure.

After I became able I went to work to build a house which I did (on Garden Grove) by splitting some of the fine oaks into plank and made a house twelve feet square covering it with long shingles. I laid poles on them to hold them and we lived here till fall without a floor or chimney when I made a flue with split stuff and a chimney of dirt and sticks.

Being destitute of a pail or bucket and having to fetch all our water some distance in a jug I found it necessary to try a new trade that I never thought of doing before and that was coopering. I picked up some bits of pine boards some one had sawed off his wagon box and made a bucket. This gave me the trade and everybody came to get churns, tubs, buckets and pigeon keelers, etc.

I followed this mostly as a business through the summer while I shook with the ague and grunted with the fever every day till fall when I went back to Bentonsport.

During this summer many had come up from Nauvoo to this place and stopped for the winter—many poor and many widows that could not earn a cent towards a living and had to be supported by the one-tenth or one-fifth of that which was brought into the settlement by them who went and worked for it. There were fifteen widows and their families that had to be fed in this way

and have their wood furnished through the winter.

There was much sickness in that place in the fall and many deaths among whom was Father Samuel Bent, president of the stake; Sister Lewis, wife of Philip B. Lewis; also the wife of Samuel Williams who had come up from Nauvoo in the spring and many others. I made all the coffins for those who died, and buried them. The coffins I made out of black walnut split out and hewed down to an inch thick and planed up which made a very nice coffin but took much hard labor. For this job I got very little.

I will mention another death—that of sister Norris, wife of Brother Norris who was killed by a cannon shot in Nauvoo from the mob in the time of the battle. Sister Norris had a young child that died at the same time and I put them in the same coffin and buried them together. This was the mother of Liza, wife of Charles Decker.

Sometime in the fall of 1846 a man came up with some goods and stopped at the house of Brother Stringham. While his wagon was standing out in the yard one night some seventy dollars worth of goods were taken by some person unknown. He went to Brother David Fullmer, then president and told him. Brother Fullmer sent for me, and told me to get men and search for the goods. I did so and found them in a trunk belonging to William and Samuel Childe and a portion of them in the house of John Davis. We broke open the trunk,

took the goods and returned them to the owner. The Childs boys had fled but Charlie Carter was at home. We followed the Childs, brought back William but let Saul go on his way, kept William till morning, then brought him and Charlie Carter before President Fullmer to answer to the charges made by Brother Duvall, the peddler of the goods. They acknowledged and Fullmer decided that the boys should be whipped, one twelve lashes and the other fifteen, and that I was to do the whipping. I took twelve men besides myself and went into the woods and tied them to a tree and applied the penalty very lightly as I believed others were much more to blame than they were, but thus ended that affair.

Brother John Bear came to me and seemed to have some secret to reveal to me and we went into the woods and sat upon a log when he said, "Don't you think you could make dies for making half dollars and quarters." I told him it was a job I had never undertaken and knew but very little about. I asked him what he wanted to do. He said he could make money that would pass in Missouri just as well as any. He told me of several ways that it might be done and that he thought I was quite an ingenious man and could make them as well as not but I told him I was quite busy and could not attend to it.

Another pretty smart trick was played upon a man who came out from Augusta on Skunk river with a load of flour and meal to sell to the

Mormons and he sold two barrels of flour to Sister Emily Banker for ten dollars in good money but not being able to get another customer he stayed several days. At the end of which a man living in the place named William Davis scraped up all the counterfeit money he could find among his particular friends and dressed like a Missourian went to said man and bantered him for a trade.

The man anxious to sell and be off sold out very cheap to the Missourian and left and did not find out his money was good for nothing till he got about one hundred fifty miles off. He came back post haste to find the Missourian who had played him such a trick. He talked with the same man who bought his flour and meal not knowing him but damning the man who had cheated him so outrageously. He returned as wise as he came.

When the flour barrels were opened it was found that most of them were filled with buckwheat chaff and dirt, with a little musty flour in each end of the barrel but the fifteen sacks of meal were all good.

In the winter of 1846-47 President Fullmer thought proper to divide the branch into two districts for the convenience of the inhabitants to hold meetings as they were considerably scattered. He called upon me to preside over one portion, to appoint a place for the holding of prayer and other meetings and carry them on through the winter according to the best of my ability.

Sometime in the forepart of the winter Brother George Tiffany got a chance to come up with a man to my place and lived in a room I had built for a shop. We built another shop and worked through the winter at chair making. We sent the chairs off to Missouri and Iowa and sold them for fifty cents apiece, giving one half for peddling them out and fetching us the pay, thus we got twenty-five cents for a chair and gave one-fifth of that to the poor but we lived well at that. I did considerable at gun smithing also during the winter which paid a little better than the chair making.

Brother Fullmer thought proper to appoint a high council to assist him in his business and to try cases as many difficulties arose in the branch. He therefore called upon me to act as one of them, which I did until I went to Wisconsin the next summer.

When I returned from Wisconsin I was invited by certain parties to be adopted into Brother Luman A. Shirliff's family, but refused the offer. This did not suit all parties very well but no matter to me. I thought I could do just as well as that and therefore declined the offer.

Brother Allred and myself had thought to go back to the mouth of the Ohio river to cut stone through the next winter but as Brother William Champlin came down from the Council Bluffs to take out his brother-in-law, John Ring, who would not go, Brother Champlin offered to take me and my family if I would

drive the team as he was sick. I told Brother Allred who counseled me to improve the opportunity to get ahead as fast as possible towards the Valley. So in eight days I settled my business, sold or rather gave away my two houses and a log shop, two acres of good corn for eight dollars to Isaac Allred.

At the end of five days I had the wagon loaded and ready to start for the Bluffs as it was then called. Brother Champlin and wife came and we bid good-by to our friends and Garden Grove, October 5, 1847. We traveled alone and had a very pleasant time only I was sick most of the way. We were two days going up to the Bluffs and arrived at old Father Williams' house after dark and found him comfortably situated and very glad to see us once more. His boys and Wallace Rament had just returned from Missouri with some hogs and other property they had earned in St. Joseph or thereabouts.

I borrowed a wagon box with a cover on it, the only shelter we could get at the time, but after got a tent from widow Pallsipher which made us more comfortable. While living in this way a most tremendous storm came on of snow and rain which continued twenty-four hours at the end of which time we were in a bad fix, completely wet, the wind having blown our tent down and our things were covered with mud that ran down from the hill onto us. I went to work forthwith to build a house which I accomplished in just two weeks. It was

built out of split oak logs 14 by 22 feet, covered with split strips and dirt and a ground floor.

Having accomplished this I went over to Winter Quarters to see my friends on that side of the Missouri river. On arriving there I found Brother Tiffany rather uncomfortably situated for winter. He was living in a sod house and burning green black walnut wood and eating buckwheat bread ground in wooden mill stones by their door.

On endeavoring to return to the east side of the river to stay all night with Newman Williams we found the water had risen over the ice considerably and we walked down the river to try to get around the water as it was running slowly on the ice. While crossing I had a long willow pole in my hand trying the ice as we went. Newman cried out, "Hold on." At which I stopped at once. He said he thought he saw water close by me running swift. I drew my stick back a little towards me and it went down the length of it which was about eight feet into swift water. Another step would have carried me into it out of which it would have been next to impossible for me to have got out. This I called a narrow escape from death.

After we returned to Winter Quarters we went to Brother Edward Bunker who had just returned from California in the Mormon Battalion. He was our nearest neighbor in Garden Grove from where he started to go in that company and left his family in my care and is a very good faithful man.

When we went to see him he had just gone to bed but he related to us some of the incidents of his journey and sufferings during the eighteen months he had been gone from his family.

We lived through the winter very comfortably. Although our food was not of the most delicate we had enough of it. It consisted mostly of corn bread and bean porridge or potage. The corn we had to grind by hand in a little mill of Brother Lishe's. This was rather tedious but we had but very little else to do except go to meetings, parties, visit our friends and so on.

During this winter a large house was built at Kainsville for holding meetings in, and all were called on to do something towards it. I made the sash for the windows and worked one day on the house. After it was finished there was held in it what they called a Soldier's Jubilee for the Mormon Battalion who had just returned from California. They had a high time. April Conference was also held in this house and Brigham Young, Heber C. Kimball and Willard Richards were appointed the First Presidency of the Church of Jesus Christ of Latter-day Saints, which quorum had not been organized since the death of Joseph. At the same conference I was ordained a president of Seventies under the hands of Joseph Young and his council.

The winter of 1848-49 was very severe for six weeks. The frost flew in the air every day and the snow

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# *Healthful Living — A Part of Religious Education*

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MILDRED BOWERS

## VIII. CAN WE BE REASONABLE ABOUT FOOD

EVERY American during the past few years has from personal experience had an opportunity to evaluate America as "A Land of Promise." None but the ungrateful could refrain from returning thanks for the material bounties of life and for the freedom of agency which we as a nation enjoy. That America is the best fed nation in the world is no longer a literary statement. It is true. America consumes more of a greater variety of foods than any other nation in the world.

The courageous expansion of industry and agriculture by a free people in a free land has been a strong influence in effecting this state of well-being. Transportation changes, making possible rapid transfer of perishable foods from one section to another and even from one country to another, together with development of methods for preserving of foods by canning, freezing and dehydration have also played a part. Today science applied in agriculture is attempting to develop plant and animal food products with high nutrient content through selective breeding practices. The miller who once judged the

success of his product by its degree of refinement now realizes that these refining processes remove valuable nutrients from the flour. To compensate, he enriches or replaces some of the nutrients which milling removed.

Science and industry individually and cooperatively are engaged in feverish activity to learn, first, what the body is and how it functions; second, what food does for the body; third, what kinds of food are most desirable for the beneficial development of the body; and fourth, what procedures can be used in the production and preparation of food which will improve the quality and expand its contribution to the health and well-being of man.

These changes have been gradual but have been markedly accelerated during the past twenty-five years. We might ask—why are these changes important? The physical existence of mortal man is dependent upon a constant intake of food. The kind and quality of food available to modern man is the outcome of the character of the soil upon which it is raised; upon the quality of seed which the farmer plants; upon how

the farmer cares for and harvests his crops; upon what the food manufacturer does with the raw food materials; upon what the grocer places on his shelves for your selection and then upon what is done with it within the home.

The incidence of production for direct consumption is increasingly less. Even the farmer with chickens, a cow and vegetable garden relies upon certain commercially processed foods. This change was inevitable evolving from the gradual increase in industrial specialization and expansion of purchasing power within the nation during the nearly 175 years of its national existence.

The inference has already been posed to the effect that scientific research and investigation is being applied in the production of foods in order to assure consumers a highly nourishing food supply which also appeals to esthetic tastes.

In America at the present time the personal response of the *normal* individual to food is perhaps the greatest single factor responsible for his own nutritional well-being. An adequate supply of food is no longer a problem. A person may be nourished directly in proportion to the wisdom exercised in selecting his diet. Ignorance, indifference and faulty food preferences undoubtedly contribute to much malnourishment. Because we are humans, it is difficult to be reasonable about food. It is difficult to rise above the influence of temperament, emotion, and well established food habits

founded in prejudice and inheritance when selecting daily meals.

Because man handles and eats food every day, it is easy to develop an authoritative attitude when talking about food and health. Many erroneous ideas have developed concerning food from this free exchange of misinformation. And because good health is the constant desire of all people, these misconceptions have for generations exerted considerable influence in establishing diet preferences and food habits. Certain foods have been endowed with miraculous powers to cause or cure a disease. Some have thought that all foods should be eaten raw or in their natural state thinking that cooking destroyed all beneficial properties. Others have maintained that all foods should be cooked for fear of bacterial infection when foods were eaten raw. There are some beliefs about the toxic effects of certain food combinations if eaten in the same meal. Numbers of people base food choice upon a craving, believing that if the body craves acid, it needs acid or if the craving is for sugar, the body needs sugar. Savage nations eat raw flesh to make them fierce and warlike. Vegetarian groups have been thought to lack courage and stamina. Fortunately the force of modern nutrition education is outmoding these phantoms and fancies. Reason and fact do not support any of the above mentioned contentions. Raw foods when properly washed cannot transmit infection. Certain foods when carefully cooked may



be more nourishing than in the raw state simply because the plant structure is softened, releasing a larger proportion of the nutrients contained within the plant. An individual who allows his nutritional and physical health to be governed by his appetite cravings may starve himself to death or else invite ill health by replacing essential foods needed by his body with non-essentials. Certainly there are few people who still believe that cherries and milk should not be eaten at the same meal and there is no evidence to support the contentions of the meat and vegetable eating groups.

Unfortunately our present day population, though better informed, have not developed judgment in the application of their knowledge. Millions of dollars are spent annually on vitamin pills which for the average and normally healthy adult is money wasted. Vitamins have always been present in our regular food. And as has been stated so many times previously in this series, the person who eats a variety of food does not need a drugstore supplement to his diet. There are many well informed people who still think that drinking water with one's meals is a bad practice. Some believe that foods cooked in aluminum pans is poisonous. Many believe that certain individual foods such as potatoes will make one fat. The case on the vitamins has been discussed. When your physician prescribes additional vitamins, buy them and take according to his instruction. Cod liver oil for children is a ne-

cessity. Your doctor will tell you how long it should be included in your child's diet. There has been considerable research concerning use of aluminum sauce pans in preparing food. The conclusion of all investigators of the subject is that the amount of aluminum which may enter the food under the usual cooking procedure is not enough to cause any body injury at the moment or over a long period of time. The problem of certain foods making one fat was thoroughly discussed in the sixth article of this series.

Another problem that does have serious implication as far as the health of our modern society is concerned is the habit of omitting breakfast or lunch. A furnace will not provide heat for a home without a constant supply of fuel. Neither can the human body serve the individual in the most efficient manner without receiving food at regular intervals. It is far better to eat less at each meal than to eliminate any one meal. Under no circumstance should breakfast be deleted from the day's schedule.

Correct judgment in evaluating information on foods is based on exact information. The intelligent approach is one of question and inquiry. Don't accept every notion about food that you hear without giving it critical examination. The following questions may be of help: 1. What is the source of this information? 2. Who is the author and what are his qualifications to make the statement? 3. Is this information accepted by the medical pro-

fession? 4. Is there any research on the subject? 5. What do nutrition authorities have to say about it? Consult any one of the following books: *Foundations of Nutrition* or *Feeding the Family* by Mary Swartz Rose, *Essentials of Nutrition* by Sherman and Langford, or *Nutrition and Physical Fitness* by Jean Bogert.

Becoming correctly informed about food is an important obligation. There are perhaps more books written on and about food and health than any other subject. Many of these books are founded on misinformation and much of the instruction given is based on prejudice. Before buying a health book, investigate the preparedness of the author to discuss the subject. Before enrolling in a highly advertised and expensive class which in four or five lessons proposes to give you the key to the Fountain of Youth, critically examine the course of study and check the reliability of the teacher. That he may prefix his name by Doctor is no guarantee of his validity.

Nutrition classes sponsored by the public school system, the Red Cross, the Department of Health, the Medical Association and other such accredited public agencies can be relied upon.

High pressure advertizing is another source of misinformation exerting a positive influence at the present time. Through the years,

legislation has been passed governing the quality of information permitted in advertizing. The trend is toward greater honesty and less misrepresentation in advertizing. Many companies are spending millions of dollars in research and are making invaluable contributions to our pool of technical knowledge. The information passed on to the consumer, however, may be biased by selection of data which supports the product being advertized. Or in the hands of the unscrupulous even the truth can be so distorted as to make an evil appear as a virtue. Thus all advertizing should be critically surveyed before accepting any statement for fact.

The power of suggestion and the force of imitation are of particular significance in teaching wholesome food and health habits to children. The story of a child's not drinking his milk or eating his vegetable because his daddy doesn't is a common one. The responsibility of parents for restraint in expressing personal prejudices and dislikes for certain foods cannot be overlooked. The reward for judgment and tact in this matter can mean healthy, happy children, less financial strain from illness and greater joy in living.

We can be reasonable about food and eating by acquiring exact information and by exercising judgment in the application of such information to daily life.

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"Science increases our power in proportion as it lowers our pride."

—Claude Bernard

ITS INTERPRETATION OF PAUL AND HIS HISTORICAL  
BACKGROUND

FICTION is often an escape from reality. However, the great works of fiction are marvelous interpreters of life. This is especially true of the well-written historical novels. The authors of these books combine scholarship with historical imagination to re-create the cultural atmosphere of a period and to interpret the basic issues of the past. The teachers of history in the modern schools are becoming more prone to use such interpretations as valuable supplementary readings.

One of the most popular and valuable historical novels of the present is Sholem Asch's *The Apostle*, G. P. Putnam's Sons, New York. It presents a sympathetic and gripping account of the life and career of Paul the Apostle which has won the acclaim of many Christian readers. Inasmuch as the author has made such a valuable study of the great apostle's life and times, it might be appropriate to review this book for the benefit of the members of the Gospel Doctrine class who are studying the life and letters of Paul as the major part of the 1947 manual.

Mr. Asch is a Jewish writer who was born in Poland in 1880. His first stories were printed in this

country in the "Jewish Morning Journal" in 1908. Max Reinhardt, the famous theatrical producer, presented Asch's *Three Cities* to the Berlin public in 1910. Mr. Asch has been in the United States since 1925, but on account of his European background, he prefers to write in his favorite vernacular, Yiddish. Maurice Samuel has made an outstanding translation of *The Apostle* for English readers. Its reception by the American public was greatly furthered by Asch's great novel a few years ago on Christ, *The Nazarene*, which ranks among the best fiction on the life of Jesus.

The outline of the book is patterned mostly after the account of early Christian history in the book of Acts. There are, of course, numerous digressions and amplifications, but there is never a marked departure from Acts until Paul reached Rome. Part one deals with Paul's life up to the time of his second vision in Jerusalem three years after his conversion. Part two is the major portion of the book and is first concerned with Paul's preparatory labors in his native city, Tarsus, and Antioch. However, the bulk of this section sets forth his

missionary career in Asia Minor and Greece, his arrest, trials, imprisonment, and voyage to Rome. The last part attempts to relate what Luke left untold concerning the final days of Paul in Rome. This section of the novel is the most purely fictitious. But it is also the most dramatic and filled with action. It describes the growth of the Christian community in Rome and its behavior during the persecution which killed the two most famous apostles, Peter and Paul.

The author gives a most sympathetic and appreciative interpretation of Paul and early Christianity. He is one of the first, if not the first great Jewish writer to express a profound respect for the Apostle to the Gentiles who for centuries has been hated by the Jews because of his bitter attacks upon the Law and Jewish legalism. At the same time he seeks to portray Judaism to a Christian world which has been taught rank anti-Semitism for almost two thousand years. The closing lines of the book are a prayer of thanksgiving and indicate the basic purpose of the author, to further mutual understanding and appreciation between the two great religions which came out of Israel, Judaism and Christianity. "I thank Thee and praise Thee, Lord of the world, that thou hast given me the strength to withstand all temptations and overcome all obstacles, those of my own making and those made by others, and to complete the two works, "The Nazarene" and "The Apostle," which are one work;

so that I might set forth in them the merit of Israel, whom Thou hast elected to bring the light of the faith to the nations of the world, for Thy glory and out of Thy love of mankind."

Because of his competent knowledge of Jewish history and rabbinical traditions, Asch is able to present an accurate and vivid picture of the positive and constructive tendencies of ancient Judaism which even the Gospels of the New Testament distort to a considerable extent. He shows how the Pharisees embodied the progressive and humanitarian ideals of the prophets and interpreted them to their fellow Jews. Gamaliel is described as the personification of the best elements in Pharisaism. His remarks concerning true spirituality are worthy of a Christian prophet and are as applicable now as when they were uttered:

Choose thyself a Rabbi, a teacher who shall keep thee from the ways of doubt. Man has but a single enemy, and that is his own lack of certainty, because of which he wanders about blindly in the forest of himself. If thou hast doubts, find thyself a teacher and ask of him. Do not persist in paying constant tithes out of doubtful measures. Do not be forever uncertain as to whether thou art doing thy duty, for God proves the innermost feelings of man; He desires thy good intent, and if thy intent is pure, all is pure; for God desires the goodness of the heart of man. And if

thou knowest that there is one who sees thy thoughts, and before whom thou must make an accounting for all thy deeds, thou wilt never doubt. The fear of God will keep thee on the right path. Find thyself a Rabbi and teacher and place thyself under authority.

Thus, Asch strongly infers that Paul did not have to become a Christian in order to have a highly inward spiritual insight into religion. His development of the doctrine, salvation by faith, thus has some roots in the ideals of his old teacher Gamaliel. This great teacher is also portrayed as a staunch defender of the right of every Jew to have freedom of belief. His defence of the Christians before the Jewish Sanhedrin according to the book of Acts is elaborated upon in the novel. In fact, not only the rabbi, but his Pharisaic students take the same position and bitterly dislike Paul for his violent outbreak against the Galileans who followed Jesus.

There is an intimate and sure interpretation of the customs of the Jews, the synagogue worship services, the observance of the Sabbath and the religious festivals, the love and warmth inherent in the Jewish family circle, the passion for the Law and the teachings of the Prophets, the abhorrence of pagan idolatry and sensuality, the toleration of individual theological speculation, charity to the poor, and a powerful picture of the group loyalty and solidarity which unified the Jewish people throughout the Roman Empire.

Although a most favorable picture is drawn of ancient Judaism there is also an equally fair and appreciative account of early Christianity. Asch seems to favor Paul's broad-minded sympathy for the Gentiles and their supreme worth as precious souls in the eyes of God. He continually emphasizes early Christianity's basic connection with the best elements within Judaism and represents it as in line with the best traditions of Israel. Although serious differences soon arose between these two branches of Israel, yet he gives the impression that he does not consider them to be very basic, that each religion is close to the great moral and spiritual revelations of the great prophets of the past. Like a modern Jew of Reformed Judaism, he seems to agree with Paul that the Jews went too far in their inhibiting restrictions and narrow legalism with reference to the Gentiles.

He minimizes considerably much of the authentic rivalry and opposition between Jews and Christians within and outside of the Church. He believes that except for the brutal and worldly Sadducee aristocrats there was little bitterness among the Jews toward early Christianity. In Acts Luke tones down a great deal of the sharp cleavage between the Jewish and Gentile Christians which is so vivid in Paul's letters. Asch outdoes Luke in his portrayal of a basic harmony between the two Christian groups. He continually stresses Paul's Jewish attitudes and ways of living. The latter

makes frequent Nazarite vows of an ascetic nature; he eats only Kosher or ritually pure food. Instead of the Jews being held responsible for the stoning of Paul in Lystra in Asia Minor, he credits it to the pagan priest of Jupiter. He portrays the Christian believers as continuing to worship in the synagogues without any molestation and emphasizes Paul's ready reception in the synagogue as a visiting speaker. He stresses the success of the Christian message to attract Jewish converts to a far higher degree than is found in Acts.

The portrayal of the major characters is an outstanding feature of this novel. However, his chief attention is naturally with Paul and he spends a considerable portion of the book in analyzing his inner moods and thoughts. He is inclined to stress excessively Paul's inner conflicts and neurotic tendencies which are never conquered and reconciled until just before his martyrdom. He continually emphasizes the apostle's ascetic and mystical tendencies which were prominent even before his conversion to Christianity. Thus, Paul is ever struggling mightily to impose a severe discipline of self-denial upon himself in order to bring his body under the subjection of his will. These eccentric and neurotic tendencies are so heavily stressed that one wonders how Paul could have won so many devoted friends and believers with such a distracted personality. However, he does give a powerful picture of Paul's intense energy and will to

action. He is revealed as a hyperactive and intense individual who must always express his convictions and attitudes in dynamic deeds. His restless, surging energy and ceaseless activities in the cause of Christ are always prominent in the narrative. The worries and anxiety about the many branches of the Church which he had founded caused him much anguish as he contemplated their Gentile tendencies to vice and associations with pagan religions. Accordingly, he dictated many letters to solve these difficulties. Physically, he is portrayed as quite repulsive and grotesque because of his physical defects. He is blind in one eye, afflicted with malaria, and cursed with epilepsy. His one good eye has peculiar hypnotic qualities as it reflects the intense energy of his soul. He has no concern about his clothes and the social graces and is always working at his trade as a weaver of goats' hair textiles which support him during his missionary labors. Possibly in order to present Paul more sympathetically to his Jewish readers, Asch continually stresses the apostle's Jewish characteristics and strict observance of the conventions and requirements of the Law. This might be quite true as he was "all things to all men in order to win them to Christ." But he does not reveal in what ways Paul conducted himself in order to be attractive to Gentile associates. A valuable part of the characterization of Paul is the emphasis upon his mystical and spiritual experiences. These are described with much

sympathy and insight. His profound faith and resolute persistence to bring the Christian message to the teeming cities of the Empire are evident throughout the book.

The portrayal of the other characters in the narrative is subordinated considerably by the author's concern for Paul. However, there are some clear-cut and sharply drawn characterizations which are worthy of note. He has a sympathetic interpretation of Peter the chief apostle as he wrestles to be a mediator between the two extreme partisans of the Church, James the brother of Jesus and Paul, who represent respectively the Jewish and Gentile Christians. Luke is presented as a powerful personality whose poise, balance, intellectual insight, and urbane charm personify the best qualities of Greek culture. One of the most attractive persons in the novel is the Jewess, Priscilla, the wife of Aquila, Paul's associate and friend with whom he worked in Corinth and Ephesus. Her great mother love and vital energy are poured out with practical efficiency and lavish hospitality as she organizes welfare projects and makes her home a magnetic social center for Christians and prospective converts. Some excellent and colorful descriptions are made of famous historical personages, such as Nero, Seneca, Poppea, and Tigellinus in the third part of the book. One of the most vivid and attractive character portrayals is that of the slave youth Antonius in his acquisition of a Christian faith

and character which lead him to a heroic martyrdom.

One of the most useful aspects of this novel for the readers of the Gospel Doctrine manual will be the realistic, vivid, and brilliant pictures of the ancient culture and conditions in the various cities and lands where Paul labored. The streets and harbors of these centers become alive and teeming with living people. The customs and ways of life of the inhabitants are as realistically presented as if they had been recorded by a motion-picture camera. Thus, the congested slums of Rome, the luxurious palace of the Caesars, the Alexandrian mob, the busy harbor front of Corinth, the elegant architectural sights of Athens, the wanton luxury and dissipation of Antioch, the voluptuous and sensual festivities of the temple of Diana in Ephesus, and the bleak, wind-swept plateaus of Asia Minor where Paul laboriously trudged his weary way along the immense stretches of the Roman road, are all depicted in scenes of gripping interest and abundant local color. These background settings are drawn with swift and clever strokes and blend harmoniously with the narrative of the book. They are sharply drawn and clear-cut, and do not overshadow or detract from the central theme of the novel.

The primitive Christian Church is described with much historical insight and sympathy. The Jewish members are represented as devoted to the moral and spiritual ideals of the Sermon on the Mount. The Gen-

tile converts, on the other hand, have a difficult time in overcoming their addiction to vice, magic, idolatry, and sensuality. The worship services are on Saturday in the synagogues, but gradually they separate from this place and build their own meeting-houses on the pattern and organization of the synagogue. Paul is the one whom Asch thinks introduced Sunday worship in order to have a meeting for the collection of charity funds for the needy. The Jewish converts regard Jesus as the resurrected Messiah, but the Gentile believers consider him to be a deified person, the very son of God. Their charity, fellowship, and courage in the face of suffering and persecution make Paul feel that his career has been successful and he can die without undue anxiety concerning them when he contemplates the future of the Church. The influence of Christianity is dramatically portrayed as it spreads through the sprawling, filthy slums of Rome to the gilded rooms of Caesar's palace. Its dynamics and power are revealed in the resolute, unflinching, and serene manner in which it faced the horrible ordeal of an imperial persecution. A final gesture of friendship and sympathy is thrown in by Asch as he pictures the sympathy and aid ministered to the suffering survivors of Nero's persecution by the Jewish synagogue in Rome.

There are a number of places where the novel departs from generally accepted historical criticism, which is, of course, the author's

privilege in fiction. One serious drawback is a comparative neglect of Paul's letters. No Bible scholar would compare Asch's interpretation of Paul's thought and teaching with Deissmann's book on Paul. He definitely turns away from the historical fact that there was considerable friction between the Jews and the early Christians, that a major cause of Christian persecution was due to Jewish instigation. He has Paul arrested at Asia Minor in 64 A. D. after his acquittal in Rome because he was a Christian. History does not have any evidence of persecution against those who bore the name Christian until the reign of Trajan about 115 A. D. His attributing the authorship of Paul to the Epistle to the Hebrews and his analysis of that letter is decidedly weak from the point of view of the best Bible scholarship. His portrayal of Nero's persecution as one of huge proportions and reaching out to Asia Minor where Paul was caught in its dragnet is not according to historical fact. The assumption that Nero set Rome on fire has never been proved conclusively and present historians are prone to question this charge. He utterly neglects the mystery religions as a powerful religious influence during the time of Paul. These were by far the most powerful and popular religious movements in the Empire in the first century A. D. His charge that the Gentile Christians persecuted the Jews in Corinth during Paul's first sojourn there,

—more on page 90



## *Religion in the Lives of Children\**

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THE child, whether in the family, the school, the church, or leisure-time activities, needs to have a personal appreciation of ethical values consistent with a developing philosophy of life. Increasingly as he matures, he needs to see life whole and in its complex relationships. Here the potent influence of religion can give to the child a conviction of the intrinsic worth of persons and also assurance that he has a significant and secure place in an ordered universe.

Democracy seeks to reconcile individual freedom with social unity. In the development of the children of a democracy a proper balance must be maintained. Historically religion has succeeded in maintaining such a balance by placing its emphasis upon the worth of the individual and at the same time upon human fellowship.

The primary responsibility for the religious development of the child rests upon the parents. In the family he is first introduced to his religious inheritance as he is introduced to his mother tongue. Here the foundations are laid for the moral standards that are designed to guide his conduct through life. A child's religious development is fostered and strengthened by participation in the life of the family in

which religion is a vital concern. Responsibility for the religious growth of children and youth is shared by the church and other social organizations that are concerned with their guidance.

Despite the various efforts made by church groups to educate their children in religion, the religious needs of many children are imperfectly met at the present time. It has been estimated that approximately one-half of the children and youth in the United States receive religious instruction outside the home.<sup>†</sup> President Roosevelt has said, "We are concerned about the children who are outside the reach of religious influences and are denied help in attaining faith in an ordered universe and in the Fatherhood of God."

The Conference makes the following recommendations:

1. Parents, teachers, and others responsible for guiding children should be ever alert to the importance to the child of facing specific life situations. Such situations may provide the occasions for vital and creative religion to function. Adult leaders of children should be persons of the utmost personal integrity and of the highest ideals who have themselves a vivid appreciation of spiritual values.

\*From "Children in a Democracy," published by the Children's Bureau, U. S. Department of Labor.

<sup>†</sup>Estimate for 1926 of the Department of Research of the International Council of Religious Education.

2. Whole-hearted recognition and appreciation of the fundamental place of religion in the development of culture should be given by all who deal with children and by representatives of the press, radio, and motion picture. Religion should be treated frankly, openly, and objectively as an important factor in personal and social behavior. When religion enters normally into the subject matter of courses such as literature, the history of ideas, philosophy, psychology, and the social sciences, the attitude referred to should be maintained.

3. Further exploration should be made of the use of religious resources in personal counseling as it relates to the welfare of children.

4. Churches and synagogues need to emphasize the common ends which they share with one another and with other community agencies. Religion should be one of the unifying factors influencing the divergent elements that constitute the community. Although they hold to different creeds, the churches should constitute a bulwark against factionalism and antagonism in local communities. Churches and synagogues should recognize their responsibility to the community and contribute to mutual good will and cooperation on the part of all groups by discovering and emphasizing

their common objectives, by helping people to understand and appreciate the loyalty of other groups to their own convictions, and by utilizing their resources for the welfare of the community. They should seek every opportunity to cooperate with other community agencies in specific projects which contribute to the welfare of children.

5. Practical steps should be taken to make more available to children and youth through education the resources of religion as an important factor in the democratic way of life and in the development of personal and social integrity. To this end the Conference recommends that a critical and comprehensive study be made of the various experiences both of the churches and of the schools in dealing with the problem of religious education in relation to public education. The purpose of such a study would be to discover how these phases of education may best be provided for in a total program of education, without in any way violating the principle of the separation of church and State. To conduct such a study a privately supported nongovernmental commission should be created which will have on it representatives of national educational and religious educational organizations, and other representatives of the principal religious bodies.

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"What nothing earthly gives or can destroy,  
The soul's calm sunshine and the heartfelt joy,  
Is virtue's prize." —*Alexander Pope*

# *A Parade of Stars*

MILTON BENNION

THE office of secretary of the Deseret Sunday School Union Board has a notable history. When the Deseret Sunday School Union was organized November, 1867, Edward L. Sloan was appointed secretary. He was followed in August, 1872 by John B. Maiben. Levi W. Richards succeeded him in December 1875 and served until January 1891 when he was released as secretary but continued as a member of the General Board until his death many years later.

John M. Whitaker served from January 1891 to November 1897. At that time George D. Pyper began his first term as secretary. Since, however, he had other responsibilities needing his full time, he was twice relieved of this office—once by Frederick Pieper for two months only and from January 1900 to January 1901 by Horace S. Ensign. With these exceptions Brother Pyper served from 1897 to 1918 when he became second assistant general superintendent with Stephen L. Richards first assistant general superintendent, and David O. McKay general superintendent, succeeding President Joseph F. Smith. When David O. McKay was made a counselor in the First Presidency and members of the Quorum of the Twelve were released from membership on auxiliary boards, Brother

Pyper became general superintendent. This office he held at the time of his death in January 1943.

Lawrence Richards, now bishop of a ward in Salt Lake City, became secretary for a relatively short term following Brother Pyper's appointment to the superintendency. He was succeeded by A. Hamer Reiser on a part time basis as had been the case with all of his predecessors. Brother Reiser was an expert stenographer, trained and experienced in office work and a law student at the University of Utah. The work of the Sunday School Union, however, grew so rapidly that it became necessary to have a full time secretary. Although Brother Reiser had been admitted to the bar and had begun the practice of law as his half time employment would permit, he gave up his legal work and accepted full time secretarial work in the Sunday School offices. Later he was made executive secretary. The Church was, however, in need of a manager of the Deseret Book Company. Brother Reiser's appointment to that office made necessary his release from his Sunday School secretarial work.

In this difficult situation Superintendent Pyper's discouragement was allayed and his heart cheered on learning that Wendell J. Ashton, the youngest member of the Sunday

School General Board, with his excellent training both in business and journalism, was willing to resign a good position with a business firm to become full time general secretary in the Sunday School offices. Brother Ashton had been editor of the L.D.S. College school paper, a reporter on the Salt Lake *Telegram* while a student at the University of Utah, from which he graduated with high honors in 1933. He filled a mission to Great Britain from 1934 to 1936. He was associated editor of the *Millennial Star* in 1935-36. He gave an address in 1935 over BBC national radio network, believed to be the first Mormon missionary to speak over a national network in Great Britain. He is author of two books that have been very favorably received, *Salt of the Earth* and *Theirs Is the Kingdom*.

These are but a few of his notable achievements, but enough to indicate why his services were sought after by the *Deseret News*. On request of the President of the Church he has been released from his Sunday School office to become a member of the staff of the *Deseret News*. He will retain his position as a member of the board to continue his work on committees and as a contributing editor on *The Instructor*. He was chairman of the committee that planned the 1947 convention program and will have a prominent part in conducting these gatherings of Sunday School officers and teachers and stake and ward priesthood officers who attend.

Following the request that we re-

lease Brother Ashton to the *Deseret News* staff President George Albert Smith gave us permission to invite Richard E. Folland, a member of our board and director of personnel at the L.D.S. Hospital, to become full time executive secretary of the Deseret Sunday School Union Board. We are pleased to announce that Brother Folland accepted the call and is now performing the duties of this office.

In April, 1915, at the age of twenty-one years, Brother Folland left Salt Lake City to fill a mission in South Africa. Because crossing the Atlantic at that time was very dangerous on account of the war in Europe he was sent across the Pacific and served six months as a missionary in Australia before he secured passage to South Africa. The European war became World War I. On this account Elder Folland continued his missionary work in South Africa until April, 1919. He then took passage to England, spending two months visiting parts of England, Wales, Scotland, and Ireland and securing some genealogical records of his father's family. He then crossed the Atlantic safely homeward bound and thus added his testimony to others who had circumnavigated the globe.

In 1921 he was married in the Salt Lake Temple to Josephine Howells. The couple moved to New York where he served three years as the agent of the Howells Cine Equipment Company which was doing a rapidly expanding business on a world wide scale. After return-

ing to Salt Lake City he served about twelve years as executive secretary of the Electric League of Utah. The latter part of this time, business depression years, he served part time with this league and part time as membership secretary of the Salt Lake Chamber of Commerce.

In March, 1938 he left home again in response to a call from the First Presidency to preside over the South African Mission, accompanied by his wife and three daughters. They traveled by way of Lon-

don to South Africa. World War II was, in part at least, the occasion of his being retained as president of the mission until November, 1944. After this he served as statistician of the Society for Economic Development. Brother Folland's long experience as a missionary and mission president, his successful experience in responsible business positions, his quick grasp of facts, and sound judgment eminently qualify him for the position which he now occupies.

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## JOURNAL OF A PIONEER

(Continued from page 72)

about two feet deep. A man could go but very little way without freezing. I got my toes badly frozen in walking three miles and the weather was then moderate to what it had been for weeks before.

After the departure of the First Presidency in the spring of 1848 Brother Orson Hyde was left to preside in that country with George A. Smith and Ezra T. Benson counselors.

In the spring of '49 I concluded to move again for the purpose of getting onto a more public road with my shop where the emigrants would pass for California, that I might stand some chance of getting a little money that might help towards a fitout for Salt Lake Valley.

I sold my place to Samuel E. Williams for \$18.00 and bought a house

of Henry Garner for \$10.00. While putting up this house alone I lamed my back so bad that I could not work for two weeks but after having got a little better I went and finished my house and shop and went to a gentile merchant and got an anvil and a vise and bellows, and went to work making grist mill irons.

The pay I got for this job furnished us with bread stuff for winter and enough left to take on the way to the Valley the next summer.

In the fall of '49 the potato rot first made its appearance in that country and destroyed nearly all the potatoes that season. Having very little to do in the winter we went to dancing school taught by George Gardner and enjoyed ourselves very well as the company was very agreeable and good natured.

# THE DESERET SUNDAY SCHOOL UNION

MILTON BENNION, *General Superintendent*; GEORGE R. HILL, *First Assistant General Superintendent*;

ALBERT HAMER REISER, *Second Assistant General Superintendent*

WALLACE F. BENNETT, *General Treasurer*; RICHARD E. FOLLAND, *Executive Secretary*

## MEMBERS OF DESERET SUNDAY SCHOOL UNION BOARD

Milton Bennion	Earl J. Glade	J. Holman Waters	Claribel W. Aldous
George R. Hill	Don B. Colton	H. Aldous Dixon	Eva May Green
A. Hamer Reiser	Thomas L. Martin	Leland H. Monson	Melba Glade
Wallace F. Bennett	Wendell J. Ashton	Alexander Schreiner	David L. McKay
Richard E. Folland	Edith Ryberg	Lorna Call Alder	Addie L. Swapp
Howard R. Driggs	William M. McKay	Marian Cornwall	W. Lowell Castleton
Adam S. Bennion	Marion G. Merkley	Margaret Ipson	Hugh B. Brown
Inez Witbeck	A. William Lund	Phyllis D. Shaw	Henry Eyring
Lucy Gedge Sperry	Joseph Christenson	Nellie H. Kuhn	Carl J. Christensen
Marie Fox Felt	Archibald F. Bennett	A. Parley Bates	Hazel Fletcher
Gerrit de Jong	Joseph K. Nicholes	William P. Miller	Hazel W. Lewis
Carl F. Byring	Antone K. Romney	Ralph B. Keeler	
	Kenneth S. Bennion	Vernon J. LeeMaster	

Advisers to the General Board: Stephen L. Richards and John A. Widtsoe

## Superintendents

### THE SECRETARY'S OFFICE

WE call attention of superintendents and secretaries especially to "A Parade of Stars," page 85 in this issue of *The Instructor*. All mail orders for Sunday School supplies and other matters pertaining to the secretary's office should be addressed to Richard E. Folland, Executive Secretary, 50 North Main Street, Salt Lake City 1, Utah. This will include all orders for lessons, teachers' supplements and other necessary supplies, such as roll books and minute books, and subscriptions to *The Instructor*. Inquiries or suggestions relating to content of lessons, teachers' supplements, and *The Instructor* should go to the Sunday School General Board, or to Milton Bennion, General Superintendent, or to Editors, *The Instruc-*

*tor* if concerned with the Sunday School magazine. All communications should be sent to the address given above.

Sunday School officers who find it most convenient to order Sunday School lessons and supplies listed above from the Deseret Book Company may do so. It will reduce work and office expense, however, if orders for all these items, except subscriptions to *The Instructor*, are sent to the same place. This we assume will also best meet the convenience of Sunday School officers generally. It is our purpose to give the most economical and prompt service possible. This means that our publications are sold at lowest over all costs based upon estimated sales. Our inability to be always prompt during

## SUPERINTENDENTS

the past few years we can, for the most part, justly charge to World War II with all the shortages of labor and materials it has caused and from which we have not yet fully

recovered. We hope and pray that our plans for prompt, efficient and economical service in the future may not be nullified by another world catastrophe.

### THE CALL FOR SUPPLEMENTARY MATERIALS

When the lesson helps now included in the teachers' supplements were being published monthly in *The Instructor* there were frequent calls for supplementary or "enrichment" material; this for want of space could not be published in *The Instructor*. To overcome the difficulty, and to give more permanence to lessons provided, the teachers' supplements were published for use in all departments above the Primary, beginning January 1, 1944. *The Instructor* was changed to more convenient form, all advertising omitted and important biographical, historical, and other articles not otherwise available to most Sunday School teachers were included in the magazine section. Inspection, or better still, careful reading, of these articles will, we think, often provide excellent helps in teaching. It has been demonstrated by competent authorities that biographical studies of men and women of fine character and accomplishments is one of the best means of developing like qualities of character in young people, and for that matter in adults also. Publication

of these biographical sketches and journals not heretofore published was begun in *The Instructor* in November 1943. Articles by writers of Gospel Doctrine lessons supplementing the contents of the manuals have been and may continue to be helpful to serious students of the scriptures. We realize that it is impossible to publish helps that will exactly suit the various study habits and available time of all teachers of adult classes in the Sunday School. It is explained in the teachers' supplement to the Gospel Doctrine lessons that teachers who wish to limit their studies to the scriptural text alone may do so.

We are happy to publish as our space will permit faith promoting articles to be used as helps in teaching the restored gospel to both young and old.

We hope that every Sunday School will retain all twelve issues of *The Instructor* each year and send them to the Sunday School offices to be bound and returned for addition to their libraries; this they have been invited to do.

### UNION MEETING HIGHLIGHTS

In recent months Wasatch Stake (Utah) has increased its attendance at union meeting from about twen-

ty-five per cent of enrolled officers and teachers to nearly ninety per cent.

The Wasatch Stake superintendency has introduced a plan of highlighting one of the Sunday School departments during the preliminary exercises of each meeting. Eva May Green of the general board recently witnessed a demonstration of The Gospel Message department. The presentation began with a four-minute panel discussion on "The Responsibility of the Sunday School in Training Missionaries." Participants were Stake Super-

intendent Harold H. Smith, his first assistant, Ralph Giles, and Superintendent John Barnard of Heber Second Ward. Then a classroom demonstration followed. It was directed by Loyal Merkley of the stake board. Serving as class leaders were Brother and Sister Horace Ritchie, teachers in Heber First Ward. A kaleidoscopic glance at activities of a typical class was given, with the help of students from some of the wards.

### A STORY TO TELL

Reports that come to us from some progressive stakes seem to indicate that little use is being made of this book of stories for L.D.S. children in Junior Sunday Schools and Intermediate departments. These stories were collected, classified, and

indexed by the arduous labors of a joint committee of the Primary Association and the Sunday School Board. The book was published and is sold by the Deseret Book Company. Price is \$2.00, post paid to any place in the U.S.A.

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### THE APOSTLE

*(Continued from page 82)*

and his relieving the Jews of responsibility for Paul's stoning in Lystra are contrary to the story in Acts. He also has Luke write his Gospel in close cooperation with Paul's advice and criticism. One of the most fundamental facts of historical criticism is the absence of a marked Pauline influence and thought in the pages of Luke's Gospel.

However, the above are mere details and minor faults which do not detract materially from a great work of fiction. Few writers have so caught the inner spirit of ancient

Judaism in its noblest aspects as he has done. Also it has been altogether too common among Christian writers to minimize the Jewish qualities of Paul and his great love for his own people. This novel is a great attempt to foster mutual respect and admiration between Jews and Christians when they contemplate early Christian beginnings. Its interpretation of the Pharisees and the great rabbi Gamaliel should do much to correct the biased picture of this Jewish party which is so prominent in many parts of the Gospels.



# Secretaries

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## QUESTION BOX

*Question:* In recording the attendance figures for union meeting, how should I account for persons who serve both as teachers in the wards and as stake board members?

*Answers:* It would be best, we feel, to record the presence of such persons both as ward and as stake workers. However, so that an untrue representation of the total in attendance is not given, we recommend that at the bottom of the page, with an asterisk, you indicate that so many persons with dual assignments were counted twice.

*Question:* In figuring, in the Minute Book, the percentage of persons present for each class, should I count the visitors in arriving at the result?

*Answer:* Yes. The percentage should show the relationship of attendance to enrollment, and since visitors make up part of the attendance they should be counted.

*Question:* I am a stake secretary. We have some faithful ward secretaries in our stake, and we should

like to recognize them with some seals of approval. Most of them have complied with the requirements outlined in the *Handbook* but one or two of them have completed all the requirements except writing twelve years of the abridged Sunday School history. Would it be all right to award seals to these secretaries?

*Answer:* Don't you think that it would be unfair to those who have fulfilled all the requirements to award seals to some who have fallen short somewhere along the line? We think it would. Consequently, we suggest that seals be given only to those meeting all the requirements.

*Question:* How should we account for the Bishopric on our rolls when they attend the preliminary exercises of Sunday School, but do not go into a class because of a meeting they hold?

*Answer:* We recommend that their names be placed on the excused roll. Persons should not be counted as present at Sunday School when they do not attend the class discussions.

## THANK YOU

To you secretaries who have served so well during 1946, we send a salute and a bouquet of gratitude. In most instances, monthly and an-

nual reports have been completed faithfully. We sincerely appreciate all your cooperation.

# *Librarians*

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## LIBRARY LIST

FOR some time requests have been coming to the Sunday School office for lists of appropriate books, maps, pictures and other teaching aids to place in a Sunday School library. During the war and immediately thereafter, it was infeasible to issue such a list because of shortages.

The shortages are not over yet, but the general board has prepared a list of library materials that are now (or soon will be) available. This list appears in a syllabus being distributed at stake Sunday School conventions. If you have not as yet received one and would like a copy, drop a card to the Sunday School office and one will be sent free. Ask for Sunday School Form No. 24.

The list includes names of books,

maps and pictures classified according to 1947 courses of study. Not only titles are given, but also prices and places where obtainable. With each book title there is also a brief annotation describing the contents.

Sunday School teachers will welcome the news that the Deseret Book Company, 44 East South Temple Street, now has a set of colored New Testament pictures, 10x12 inches in size, available for \$2.50. A similar set on Old Testament themes is in the offing, and within a short time another set of 96 colored Church History pictures will be offered. All these pictures have been selected by the Library Committee of the general board.

## BLUEPRINTS

Under the direction of the Church architect and in cooperation with the general board, a blueprint drawing of a "library wall" has been prepared for distribution among wards and branches. The drawing portrays library shelving, cabinets, map space, picture drawers, and other facilities which can be placed on the wall of a meetinghouse classroom. The sketch will be helpful to those planning new meetinghouses as well as to those who would like to install

a library in one of the larger classrooms of an existing building. In many cases, adaptations will be necessary, but the drawing will give some concrete suggestions regarding housing for Sunday School libraries.

The general board urges that every ward and branch Sunday School in the Church organize a library, with an active librarian who will assist teachers in the use of its materials.

# Music

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## THE DEVOTIONAL PRELUDE

SOME three years ago the Presiding Bishopric issued the following statement for the attention of presiding authorities in our wards:

"In an effort to improve the tone of the sacrament meeting service, the General Church Music Committee suggests that during the preludial music at least two members of the ward bishopric be quietly seated on the stand as an example to the congregation, preparatory to the beginning of the sacrament meeting.

"The Presiding Bishopric heartily endorses this recommendation. It is not conducive to the best atmosphere for worship when the bishopric and speakers are not found in their places during the playing of preludial music.

"The playing of soft sacred music for a few moments before the beginning of sacrament meeting should be considered a very vital part of the service. With ward leaders showing the proper example, much will be accomplished to improve the impressiveness of our sacrament meeting."

This statement applies with full

force to the Sunday School. We suggest that this matter be thoroughly discussed in union meeting, making an appraisal of the performance of the Sunday Schools in your stake, and, if desired, inviting the stake superintendent to meet with you in your class.

In another union meeting it will be profitable for each organist to play his favorite prelude for the group.

The chorister, organist, officers and teachers must agree together as to the desirable value of the organ devotional prelude as a call to worship for those who have come to Sunday School. During the prelude, it is desired that all those on the stand take their seats quietly, and that they remain in their seats as an example to all. The choristers and all teachers likewise should take their seats, and be finished with all their preparatory business. If you can enlist the sympathy and co-operation of the choristers, the superintendency and teachers, then your problem is certainly solved.

The devotional prelude is the call to worship. —*Alexander Schreiner*

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"I sometimes think that the most plaintive ditty has brought a fuller joy and of longer duration to its composer than the conquest of Persia to the Macedonian."—Walter Savage Landor

# Sacramental Music and Gem for March and April, 1947

## Prelude

Con moto

Gerrit de Jong, Jr.



God, our Father, hear us pray,  
Send Thy grace this holy day;  
As we take of emblems, blest,  
On our Savior's love we rest.

## Postlude



## Ward Faculty — Teacher Improvement

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*Theme for April: Know Your Church History.*

Reference: *The Master's Art*, Chapter VII, "Gospel Lesson Content."

A natural sequence to *know your scriptures* — suggested as a center for discussion and action for March—is *know your Church history*. That epic story, now being lifted into the limelight through the pioneer Centennial of 1947, is simply a direct outgrowth of the earlier scriptures—Old and New Testament—and these revealed in these latter days, enriching and carrying forward on the American continent the sacred story of the gospel of Christ.

Our Church history, truthfully recorded and skillfully presented, portrays in human terms the workings of the gospel, as promoted under inspired leadership through more than a century of progress. Essentially it is an intrinsic part of the great story of the nation. It interweaves in vital ways with the westward march of America; it is all American in its spirit, and its constructive achievements. In it is drama of devotion to high ideals and it is vibrant with heroism of saintly character.

How can one get nearer to the

heart of the great story? *Begin right at home*. Highways and byways of human history, we should remember, lead to and radiate from the hearth-sides of this or any other nation. Each should become more intimately acquainted with the history that links with his or her own family circle.

To sense how that may connect in vital ways with national or world history, ask such a question as, "How did the first of your family to join our Church come into its membership?" Chart the geography represented—the cities or countries—in the spread of answers. Think also of the varied historical connections.

What one faith-promoting story has been handed down through your family as a precious heritage? Has anyone of your group ever recorded such a story? How is it being preserved? Do you have a family organization to help save in true and well-written form such stories? Have you taken time to make first-hand gathering and recording of the significant incidents, sayings, and service of your father and mother within the Church? Have you done any of this work yourself with your grandparents, and other interesting characters of your community? Why is it of real worth to do this?

Emphasis is laid here on *home his-*

*tory activity* because, first of all, to help gather and write it, gives one the *feel of history*. Remember, most of our history has never been, nor could ever be placed between the covers of books. Remember also that to get a clearer, more vital understanding of history, one must find it first for oneself in the lives of those who have helped to make it. With such a humanized background, history is helped to come to life. Facts, a basis for all true history, walk and talk for those who get them—in part at least—from first-hand sources. Try it.

Now for some of the second-hand sources—mainly books. Fortunately through the unremitting service of such humble workers as Andrew Jenson, who gave nearly seventy-five years of his ninety to gathering and recording the history of our Church, we have a wealth of reliable facts and incidents on the rise of our Church. His *Historical Record*—a result of this labor of love for a great cause—is a treasure trove of data on the events that make our Church history and of the personalities who played leading and humbler roles in its enactment through the years. Other historians have likewise given and are giving their time devotedly to this great work.

Would you win a good working knowledge of the history of our Church? Read, read, read. Parley P. Pratt, in his *Autobiography*—one of the finest of the early works on the story of the Latter-day Saints—tells of his own love for books. These

helps to knowledge were his constant companions. He read widely and well. Then he began to create books for others to read. It is a story that can be found likewise in the life of Abraham Lincoln. Books with that great leader were a passion. He read and re-read the Bible, and Shakespeare, and the history of the United States, with other good books he could with some difficulty find in those earlier days.

As for practical guidance in reading more of those volumes on the history of our own Church, may we offer just a few suggestions here. First, it is well to get an overlook of the story, before taking a more intimate inlook. To that end—if it can be found—take such a volume as *A Young Folks History of the Church* by Nephi Anderson. This little book affords a reliable overview of the epic story in language that most folk, young and old, can understand. *Essentials in Church History*, by Joseph Fielding Smith, is another book that offers an excellent overlook of the story of our Church. For those who would extend and go more deeply into this study, *The Comprehensive History of the Church*, the work of Brigham H. Roberts, affords such opportunity.

In addition to the volumes giving a more general view, it is always helpful to read others that afford an inlook into the story. One of these—the *Autobiography* of Parley P. Pratt—as already said, is out-

—more on page 99

# Teacher Training

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## APRIL 6. GENERAL CONFERENCE

Lesson 26 for April 13

### PERSONALITY AND EXAMPLE IN RELIGIOUS TEACHING

Objective:

To emphasize the importance and place of personality and example in teaching.

References: Driggs, *The Master's Art*, Chapters VI, VIII, XI, and XXVII. *The Instructor*, August 1944 through March 1945—eight exceptional articles by Dr. Adam S. Bennion under the title of "The Power of Personality in Teaching" in the Ward Faculty-Teacher Improvement department.

"What you are rings so loudly in my ears that I cannot hear what you say," is an old adage that sums up the message of the lesson for today. In Sunday School work we teach far more by what we are than by what we say. There is no place for hypocrisy in church teaching. The message of the Savior was "Come thou" not "Go thou." The church teacher should be in a position to say, "Come, follow me. To the best of my ability I am living what I am teaching."

During a recent lecture in Ogden the eminent psychologist, Dr. George W. Crane, effectively demonstrated the power of example. He asked each member of the large audi-

ence to raise his right hand overhead, and at the same time raised his. Then he explained that no one should lower his hand until he said "Go." He then requested them to be sure that nothing on their laps would be damaged when the right hand came down, and at the same time re-emphasized that the hands were not to be lowered until he said the word "Go." He then asked, "Ready?" and quickly lowered his hand. Every hand in the audience came down. He then reminded them that he had not yet said "Go." His example had been followed rather than his explanation.

To be a teacher in the church has benefits other than to the class members. The teacher herself is in an excellent position to profit greatly from the experience. She should accept the responsibility implied by this lesson and in reality be the kind of person she would encourage for others. She should realize that she is undoubtedly the "ideal of perfection" to many members of her class. To live up to these high expectations is a responsibility that will, if accepted, result in eternal happiness for the teacher.

Assignment: Read the references assigned for April 20th. Each trainee should seriously consider a personal on-the-job training program that actually can be put into practice.

## Lesson 27 for April 20.

DEVELOPING A PLAN FOR  
ON-THE-JOB TRAINING

## Objective:

To develop an actual on-the-job training program.

References: Driggs, *The Master's Art*, Chapters XXIII, XXIV, XXV, XXVI, Wahlquist, *Teaching as the Direction of Activities*, pages 184 to 203.

This is the last regular class meeting scheduled for the course. It may be that some groups will feel the need for an additional meeting or more. If so, necessary arrangements should be made locally.

By the time the course of study has been completed each trainee should be assigned definitely to a teaching position in the ward. Nothing would be so discouraging for a trainee as to complete the course and fail to be assigned to a teaching position. If teaching vacancies do not exist the trainees could be assigned with a regular teacher. Ward officers should consult with the teacher trainer relative to proper class placement of the trainees. The teacher trainer should take the lead in recommending the proper placement of the trainees. During the commencement exercises it would be highly appropriate to announce the teaching assignment of each trainee when the diplomas are awarded.

It is recommended that where possible the teacher trainer serve as a supervisor for at least a few weeks after the completion of the course.

Proper application of the teaching principles and techniques taught in the course can be better assured with a reasonable follow-up. It may be advisable for the group to meet once each month during the summer for discussion of the problems that have developed in the actual class rooms.

Each individual teacher should have a definite plan of study for self improvement in teaching. The references listed above offer some excellent suggestions.

During the class period today an actual on-the-job plan for teacher improvement should be developed. It should be based on local conditions and local needs and should be practical.

The members of the Teacher Training Committee recommend that each trainee re-read the entire book *The Master's Art* by Dr. Driggs.

April 27.

## COMMENCEMENT

Arrangements should be made with the stake superintendency for suitable commencement exercises to complete the course. If the teacher training program has been conducted on a stake basis, probably a stake commencement would be advisable. If the stake quarterly conference is scheduled in April or early May probably a few minutes of time could be used in one of the sessions to award the diplomas. If the classes have been conducted on a ward basis a ward commencement would be in order. Time could be taken during



the regular Sunday School service or a Sacrament Meeting to present the diplomas. The diplomas are available at the Deseret Book Com-

pany at 25c per dozen. It is important that the trainees be honored through some suitable presentation of diplomas. —William P. Miller

## WARD FACULTY—TEACHER IMPROVEMENT

(Continued from page 96)

standing in the presentation of the earlier years of the Church. Biographies of the Prophet Joseph, of President Young and other great leaders are likewise most valuable in giving one the spirit, the courage, the undying faith of the founders of our Church.

Space does not permit even the naming here of many of the volumes

now available. Refer for further direction to Section Four, Appendix B, pages 317-18 of *The Master's Art* for a brief bibliography of worthwhile books. These should be in home and Church libraries. More than this, they should be read. Anyone who will earnestly read such books will in good time *know our Church history*.—Howard R. Driggs

## ORSON PRATT

(Continued from page 62)

life. For the next fifty-one years his life was devoted to preaching, defining and explaining Mormonism; in pioneering in the Rocky Mountains; in proselyting for the Church;

in teaching; and in writing and editing works on Mormonism. One of the Lord's choice sons had been found, he heeded the call and entered the service of his Master.

## HOW OUR PIONEERS HELPED TO ADD NEW STARS TO OUR FLAG

(Continued from page 58)

*Autobiography of Parley P. Pratt.*

An intimate portrayal of the Prophet at Palmyra, the Kirtland story, and the tragic experiences of the Saints in Missouri as well as the story of Nauvoo are in this volume.

*Joseph Smith*, by John Henry Evans also affords a good account of the life of this leader and his constructive work as a builder of American communities.

*Rise and Fall of Nauvoo*, by B. H. Roberts, portrays this story in a masterful way.

*Nauvoo, the Beautiful*, by Cecil McGavin, is a recently issued book telling of this city on the Father of Waters.

*Daniel Hanmer Wells*, by Bryant S. Hinckley, gives a stirring story of a great American who joined the Church during its testing days in Nauvoo.

# Junior Sunday School

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CO-ORDINATOR, EVA MAY GREEN

## DEVELOPING GOOD OFFICER AND TEACHER RELATIONSHIPS BETWEEN THE JUNIOR AND SENIOR SUNDAY SCHOOLS

**E**XPERIENCE in Sunday School work has been accumulating among the Latter-day Saints for 97 years. Since 1849, when Richard Ballantyne held his first Sunday School for Latter-day Saint children in the Rocky Mountains, tens of thousands of conscientious, practical people have applied their intelligence to the solution of the problems of the Sunday Schools of the Church.

One of the problems challenging present Sunday School workers is the operation of the two branches of the present Sunday School program—the Junior and Senior Sunday Schools. This article is directed toward helping workers in these two departments recognize how their efforts can be unified and successful through effective officer and teacher relationships.

### *Common Purpose*

The general aim of all Sunday School workers is "to help to the utmost all members to become Latter-day Saints in the fullest and truest sense of that term." This means that officers and teachers of both Sunday School units will be working through effective opening and closing exercises, and class per-

iods, and through formal and informal contacts with each other and with the Sunday School members of their respective departments to:

(a) "Develop faith in God, the Father, in His Son Jesus Christ, our Savior, in the Holy Ghost, and in the plan of salvation revealed to man through Jesus Christ and the Spirit of Truth whom Jesus sent, and restored to the earth through the Prophet Joseph Smith.

(b) "Develop a determination to consecrate his time, his abilities and his possessions to the perfection of the Kingdom of God on the earth and to help him to form habits which will realize this consecration.

(c) "Develop a realization that the Kingdom of God on earth means the practice of universal brotherly love, the elimination of all selfishness, and the furthering of actions, both individual and social, that are for the highest and most lasting good of all."

Each department will go about the realization of this aim according to the nature of the members of their Sunday School but will be as one in pursuit of a great *dynamic* common goal or purpose.

## JUNIOR SUNDAY SCHOOL

### *Studying and Planning Together*

The Sunday School program offers many opportunities for its team of workers to enjoy intellectual and social companionship while as a single unit of officers and teachers, they study and plan together. These periods will be enriched as the two branches of workers bring their varying problems and insights into the discussion. Prayer meeting, ward faculty meeting, and stake union meeting are examples of such meeting times when the whole corps of workers under direction of the Sunday School superintendency function together for the good of the school. As part of the faculty meeting and union meeting it is customary for workers in the two departments to separate for part of the period as problems differentiate; when this is done in the ward faculty meeting the member of the Sunday School superintendency currently in charge of the Junior Sunday School should meet with teachers of that department as the presiding officer.

In planning and conducting any of these Sunday School meetings superintendents will achieve the finest results when:

(a) Participation is planned for the group as a *whole*.

(b) Individual teachers from either branch of the Sunday School are invited to bring before the entire group outstanding work. This provides for an intelligent understanding of the complete developmental program of the Sunday School for all workers.

(c) Fundamental problems are met by the group, i.e. housing, equipment, stocking and use of ward library, planning for the keeping of a special day.

(d) Committee membership includes teachers from both departments.

(e) Many opportunities are provided which foster personal acquaintanceship for all officers and teachers.

### *The Sunday School Superintendency and the Junior Sunday School Supervisor*

No more important factor for the successful operation of an organization exists than the understanding and co-operation of those who administer the program. In harmony with this fact the Sunday School superintendency and Junior Sunday School supervisor will plan together and carry out responsibilities which are in harmony with that planning.

As a general procedure in practice a member of the superintendency serves as the presiding officer of the Junior Sunday School opening and closing exercises and Junior Sunday School departmental sessions of such planning meetings as the ward faculty meeting, for a month at a time. The Junior Sunday School supervisor usually conducts these meetings. Together these two officers are responsible for the good of this unit of the Sunday School.

The responsibility seems best met when: (a) The Sunday School superintendency recognizes the Junior

Sunday School as a section of the Sunday School unit and plans for it as such.

(b) The Junior Sunday School supervisor is invited to meet with the superintendency in weekly council meeting whenever problems relating to the Junior Sunday School are discussed.

(c) The Junior Sunday School supervisor helps plan the program for the ward faculty meetings and set up the teacher training program.

(d) The Junior Sunday School supervisors meet with the superintendent's department at union meeting as Junior Sunday School considerations form an important part of the session.

(e) The Junior Sunday School supervisor knows what is expected of her and the superintendent of him and such a spirit of understanding exists that either knows he can turn to the other for support and encouragement as the need arises.

### *Keeping Sunday School Records*

The making of a joint record for the two Sunday Schools is part of the responsibility of the superintendency. Two record books have been designed for this purpose—one for the Senior and one for the Junior Sunday School. The Junior Sunday School record is in loose-leaf form and is kept by an assistant secretary who after completing the record submits it to the secretary of the Sunday School for inclusion in the regular Sunday School record.

It is the responsibility of the superintendent in charge of the Junior

Sunday School and the Junior Sunday School supervisor to see that records are kept and made accurate.

### *Calling Teachers for Junior Sunday School Service*

One of the evidences of fine cooperation between the officers of the Sunday School and the ward bishopric is apparent in the calling and releasing of teachers for the Junior Sunday School.

A promising procedure makes possible the following opportunities:

(a) The Junior Sunday School supervisor is encouraged to suggest names of promising teachers and the characteristics of an open position to the Sunday School superintendency.

(b) Names are cleared through the bishopric.

(c) A member of the bishopric or superintendency, or both, call on the prospective teacher to ask for her service. This call may be made more effective if special qualifications of the person for the position are enumerated and requirements of the service are indicated.

(d) Junior Sunday School teachers should be released formally before both Sunday School assemblies.

A helpful outline of the characteristics of the Junior Sunday School teacher is found in the Sunday School *Handbook*, revised edition January 1947, page 52. How to select and retain teachers is described on page 119 of the *Handbook*.

### *Deacons and Priests as Junior Sunday School Officers*

Members of the Aaronic Priest-

hood who serve with officers and teachers of the Junior Sunday School in carrying forward the sacrament service become important members of the corps of workers. Deacons and priests assigned for a month's service in the Junior Sunday School orient themselves into the program in a better way than where assigned for a shorter time and thus give better service.

The sacrament in the Junior Sunday School can be improved as follows:

(a) Deacons and priests are introduced by name to the Junior Sunday School members as they begin their month's service and are thanked before the membership as they complete it.

(b) The Aaronic Priesthood supervisor in charge of passing the sacrament is invited to the Sunday School superintendent's council meeting when the sacrament service for the Junior Sunday School is discussed.

(c) Deacons are assigned in num-

bers which permit the passing of the sacrament in about six minutes.

(d) The Junior Sunday School supervisor co-operates in every way in letting the participating members of the Aaronic Priesthood in the Junior Sunday School know how important their work is and how much it is appreciated.

This discussion of officer and teacher relationships in the two branches of the Sunday School has been aimed at clarifying policy in the administration of the Junior Sunday School program. Next month's discussion will deal with opportunities for promising relationships between the pupil members of the two departments.

### SACRAMENT GEM

(See page 94 for prelude and postlude to use with gem.)

Heavenly Father, while we eat  
Of the holy bread this day  
May it bring a blessing sweet  
To each one we humbly pray.

### MY JOURNAL

*(Continued from page 67)*

a month and board me, and I might read law, as his daughter owned the best law library in western Kentucky. He insisted on my going to see her; he said he knew I would like her, and said he, 'If you marry her you will not waste her estate, for you neither drink nor gamble, and you will make her happy and she will make you comfortable, as you will never have need to saddle a horse yourself in your life.' He

finally sent to Clinton for his daughter, and would have me become acquainted with her. But the steamer Louisville came along and I went on board with barely money enough to pay my passage, on deck, to St. Louis. Had I been like some men, I might have fancied her plantations and negroes if I had not cared much for herself, though she was by no means deficient in personal charms.

# HUMOR, WIT, AND WISDOM

## THE WISDOM OF ISRAEL\*

The heathen is thy neighbor, thy brother, to wrong him is a sin.

If thou hast habituated thy tongue to speak evil of Gentiles, thou wilt end by speaking evil of Israel.

Learn to receive blows, and forgive those who insult you.

He who hears himself cursed, and is able to stop the curser, yet remains silent, he makes himself a partner with God.

Who is the bravest hero? He who turns his enemy into a friend.

If a man takes in his hands a number of reeds bound together, can he break them? Only if they are separated, each from the other, can they be broken.

Thou shalt not harden thy heart against thy poor brother. If you do not give to him, in the end you will have to receive from him.

## REPLICA

Visitor: Your baby is certainly a cute little rascal. Does he take after his father?

Mother: Yes, in a way. His father is not so cute but much more of a rascal.

—Navy News

## ASCENT

At 45 miles per hour, sing "Highways Are Happy Ways."

At 55 miles sing "I'm But a Stranger Here, Heaven Is My Home."

At 65 miles sing "Nearer My God to Thee."

At 75 miles sing "When the Roll is Called Up Yonder, I'll Be There."

At 85 miles sing "Lord, I'm Coming Home." —Pyroil News

## WAYS

"Drink is not only man's way to the devil, but the devil's way to man." —Dr. Adam Clark

## WORSE

Income tax might be worse—suppose we had to pay on outgo!

—Sunshine Magazine

## REASONS

There are two valid reasons why some people don't mind their own business—they haven't any mind and they haven't any business.

—Sunshine Magazine

## MINK

On a rainy day, a lady in a mink coat boarded a bus. "I don't suppose I've ridden on a bus in two years," she said as she paid her fare. "I usually ride in my own car."

"You don't know how we've missed you," said the bus driver icily.

—Pyroil News

## SLIPS

It isn't ice that makes people slip—it's what they mix with it.

\*An anthology by Lewis Browne, Random House, used by permission.

and two years later joined the Church. With the help of Mrs. Fannie Mitchell, a Latter-day saint living in Goose Creek, he organized a little Sunday School there. (Brother Brunson now supervises all Sunday Schools for the Texas-Louisiana Mission.) Since that time nearly thirty converts have been brought into the restored Church in Goose Creek. Among them are the Bales', becoming members in 1945.

Shortly thereafter, the oil business took the Bales family to Venezuela. On Sunday their home became a Sunday School meeting place. The School continues. There are sacrament gem recitations, short inspirational talks, and gospel lessons. Visitors are encouraged.

Who knows? A humble Sunday School in Maracaibo, Venezuela may repeat Goose Creek's story. That is the way the Church grows.

—WENDELL J. ASHTON

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## VENEZUELA SUNDAY SCHOOL

**Y**ES, Venezuela has its Latter-day Saint Sunday School.

Down in that South American land, where the peaks are tipped with pines and the valleys are spread with orchids and palms and cashew nuts, a little group meets each Sabbath in a rather large, low, tin-roofed home. It is the abode of Del and Jewel Bales and their two boys, Del Jr. and Bohn Ray. It is situated in Maracaibo, an oil-boom city on a large lake formed by the sea's spilling into a low valley.

It was near here that Alonza de Ojeda, in 1499, observed Indians living in stilted huts over the water and pronounced the place Venezuela, meaning "little Venice." Too, if history could speak more, it would probably say that Book of Mormon peoples once dwelled here.

Venezuela's Sunday School really began in Texas, in the oil fields near the gulf at a place called Goose Creek. This spot is dear to Texans, because near here Sam Houston won Texas' independence with his defeat of Santa Anna.

Late in 1939, Howard E. Brunson of Goose Creek visited Temple Square in Salt Lake City. He purchased a copy of the Book of Mormon,

—more on other side



Del and Bohn Bales in Venezuela.